

The Indiana Journal POST & OPINION

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\$1



CAPTION UNNECESSARY FOR THIS PHOTO — If President Clinton can take note of Hanukkah, certainly the Netanyahus and their children can, not to mention those privileged to witness the occasion, the lighting of the menorah on the first night of the holiday.



CLOSE DOWN TEL AVIV ON THE SABBATH — Just how formidable the Israeli Orthodox can be is shown by this photo of thousands at the Western Wall invoking God and, incidentally, asking him not to allow Hebron to be handed to the PLO. With growing confidence, the Orthodox are now demanding that Tel Aviv, like Jerusalem, be closed down for the Sabbath.

Lay Reform leadership concedes rabbis' rights

See editorial this issue

LOS ANGELES — The lay section of the Reform movement, meeting here in its annual convention, decided to leave to the individual rabbi the question of officiating at an intermarriage.

A motion to ask their rabbis to reconsider their position not to officiate at interfaith marriages was defeated.

The resolution would have asked rabbis to rescind their present position relying on their consciences when asked to perform interfaith marriages.

The New York Times quoted Rabbi Eric H. Yoffie, the president of the Union of American Jewish Congregations, as stating that the resolution would have infringed on the right of the rabbis to take a position on a religious issue.

At question was the 1973 action of the Central Conference of American Rabbis "advising" members not to officiate at interfaith marriages, with the proviso that its rabbis do hold "divergent interpretations of Jewish tradition."

The news report also quoted David Belin, a Des Moines attorney and the trustee who wrote the resolution, to the effect that he was disappointed that the discussion before the vote had not addressed several questions — for example, what lay people wanted to do in the case of such weddings. "My next step is to listen to people," he said, "to hear what the silent majority is saying" on the issue.

Gay body hopes to join World Jewish Congress

NEW YORK — The World Congress of Gay and Lesbian Jewish Organizations is having its problems with its attempt to join the World Jewish Congress. The Orthodox Union opposes the admission of the gay body that includes 65 synagogues, social clubs, social service organizations and student groups around the world and has been seeking membership for almost two years.

Nevertheless they were granted permission to participate in Congress activities until the board of governors could decide on their membership. The decision, the first that any national or world Jewish organization has ever faced, could split the Congress.

The OU has stated that it will withdraw if they are granted membership. Julius Berman, honorary president of the O.U. said that "if they become members of umbrella organizations it means they're accepted by the general Jewish community and we will not participate in legitimizing that type of lifestyle."

In response, Lee Walzer, vice president of the gay group, said the position of the OU "is pure unvarnished prejudice which will only serve to weaken Jewish family life and alienate Jews from their spiritual home."

I HEARD IT ON TUESDAY

Jewish education called key to continuity

By GISELA WEISZ

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The snow had stopped and



no cold wind disturbed the thin layer of white in Carmel, when guests drove up on the circular driveway to the home of Sandy and Donald Rothbaum.

Young men ran to take the steering wheels of the arriving cars and park them safely out of the way. The home was illuminated, warmly receiving the arriving guests, who came to celebrate Hanukkah in the spirit of friendship and good will toward the institute of the Hasten Hebrew Academy of

Indianapolis with their presence and with their pocket books.

As was pointed out so aptly by the key speaker, Elliott Abrams, the survival of Jews and Judaism in the world depends perhaps singularly on the acquirement of Jewish education.

As parents of students and friends of the Jewish day school arrived at the Rothbaums, the planned cocktail hour offered tasty latkes, wine and good conversation. In the hosts' own gym, that served on Dec. 9 as a big entertainment hall, colorfully set tables awaited guests, each table featuring a different style menorah as the centerpiece.

One person lit the candles of each individual menorah—five candles, it being the fifth night of Hanukkah and in unison the roomful of people recited the Hanukkah blessings. Thomas Catering prepared and served the kosher meal: chicken breasts in mushroom



Dr. Raymond Stern, principal of the Hasten Hebrew Academy, greets guests at the 1966 Hanukkah Campaign Kickoff Dinner.

sauce, tender green beans, carved red-skin potatoes, carrot bundles and for dessert, decorated chocolate-dipped spicy pears. Everyone had a choice of red or white wine.

While enjoying dinner, Isaiah Kuperstein recited a humorous poem, describing a typically Yiddish happening at Hanukkah time.

Peter Weisz, director of development at the Hasten Hebrew Academy, greeted everyone, giving a little insight into the finances of the school. Also he expressed gratitude toward the Federation, mentioning that the Federation is a major



Sally Meyers lights the menorah centerpiece.

supporter of the school. The Academy now is part of the JFGL family, he said, and when one supports the Federation, the Jewish day school also benefits.

Ivan Ekhaus introduced the speaker, Elliott Abrams. Abrams, who was assistant secretary of state during the Reagan administration, now

Continued on page 4

New Year's Eve Events

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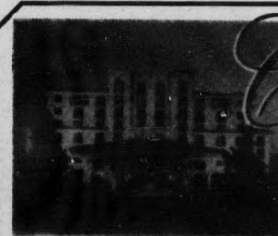
Barbara Lemaster

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JCRC working to safeguard immigrants' benefits

By ED STATTMANN

The status of legal immigrants, including Jews from the former Soviet Union, for purposes of government assistance is very much in flux under the new welfare reform law, says Brett Shankman of the Jewish Community Relations Council.

Shankman says the JCRC is hoping the state will treat the immigrants equally with citizens for assistance purposes.

He says there are also efforts on the federal level through the National Jewish Community Relations Council (NACRAC) and the Council of Jewish Federations, "to encourage President Clinton to honor his commitment to fix as best he can the really harsh impact of the legislation on immigrants."

Through 1996, as of the end of November, state figures

showed only 664 aliens on the AFDC (Aid to Families with Dependent Children) rolls — only 38 of whom were listed as "Jewish Soviet Refugees." Another 274 of the Soviet refugees were listed as food stamp recipients as of the end of November, among a total of 2,171 aliens receiving food stamps. The average monthly number of former Soviet Jews receiving AFDC for the 12 months ending in November was 62, while the average number receiving food stamps for that period was 324. All but a few of Indiana's former Soviet Jews reside in Marion County. They amount to about 8 percent of the county's aliens who receive AFDC benefits; 12 percent of those receiving food stamps.

While the numbers of former Soviet Jews receiving the benefits are small, it's unlikely the Legislature would give the former Soviet Jews special benefits. The Legislature will be considering the costs of benefits for immi-

grants statewide, with the effect on the Jewish immigrants only a minor matter numerically.

"We are talking both with members of the General Assembly and with the administrators at FSSA (Indiana Family and Social Services Administration) in regard to implementation of welfare and trying to create legislative fixes for immigrants," Shankman said.

He explained the state provides welfare benefits totaling one year of assistance plus one year of transitional benefits for legal permanent residents.

"Beyond that, we're trying to define it specifically as it would affect refugees, as opposed to legal permanent residents," Shankman said. He said there were "mixed signals," so far, but the JCRC would hope the benefits can be advanced to at least two years for the refugees.

Refugees are treated specially for food stamps and Supplemental Security In-

come, getting those benefits for five years from their date of arrival, if they are otherwise eligible, he explained. They

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3 men indicted for burning cross

Three Indianapolis men accused of setting up a burning cross in front of a mixed race family's Hendricks County mobile home have been indicted on federal charges.

The three-count indictment was brought in Federal Court against Stephen J. Hartbarger, 26; Lonnie R. Hartbarger, 21, and Phillip W. Lafary, 31.

They are charged with vio-

lating federal civil rights laws by burning a cross on the lawn of the residence of Wilbur and Lisa Burton and the Burtons' three children.

Maximum penalties for the charges total 15 years in prison and up to \$750,000 in fines. The charges are conspiracy to violate civil rights, using force or threats against people exercising their right to occupy a dwelling and using fire to commit a felony.

New auditorium may revive theater

By ED STATTMANN

The new Federation campus, with its expansion of the Center, is a welcome development for Terry Schildcrout, who sees it as a chance to produce more children's theater.

Schildcrout said it will give her the opportunity to direct more children's plays and to have one steady place to do it, instead of having to go sometimes to one synagogue and sometimes to another.

Broadway Camp, Schildcrout's program for presenting

musicals with children, also will have its own place, she said.

She is a part of the Center's theater committee.

"We do want to have our own in-house theater eventually," she said, maybe doing something which has a Jewish theme or by Jewish playwrights. We're trying to look at a different angle from the other theaters in town."

Meanwhile, Schildcrout has put together a children's play for the community's

Continued on page 6

Newsman Shapiro has new duties

WXIN, Channel 59, news reporter Adam Shapiro has a new job assignment as lead reporter for Fox News Special Edition for the station.

"Special Edition," with a newsmagazine format, has aired at quarterly and monthly intervals but will be-

come weekly at 7 to 8 p.m. on Saturdays, starting Jan. 18.

The new job will let Shapiro commit himself to in-depth and investigative stories, although he will continue to fill in as a news anchor. He has been a weekend co-anchor with Cheryl Adams.

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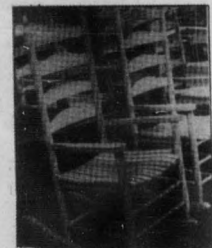
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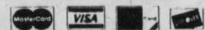
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Gisela

Continued from page 2

serves as president of the Ethics and Public Policy Center in Washington. He gave many reasons why the number and intensity of belonging to the Jewish community is rapidly diminishing in the United States and in Europe. Relying on statistics, he mentioned the declining donations to Jewish charities and institutions in number and in amount; the many conversions from Judaism to Christianity; the declining interest in Israel; intermarriage with little or no interest in Judaism within the

family, and complacency in general.

Abrams found only one positive sign on the horizon to save the Jewish entity and create the leadership for tomorrow: Jewish education. Before collecting the envelopes for the funds pledged toward the school, a most appropriate and pleasing interlude was presented by Ronald Katz, rendering Yiddish songs. Katz, by the way, has the most beautifully mellifluous singing voice. Peter Weisz accompanied him on the guitar.

The entire evening was

spent in good fellowship and pleasant surroundings in the company of hosts Sandy and Don Rothbaum; Dr. Rothbaum's mother, Jane Rothbaum; Caryn and Rick Bentley, Sylvia and Mike Blain, Yetti Bornstein, Shirley and Carl Cohen, Sally and Jack Cotlar, Yaffa and Rabbi Shlomo Crandall, Mancy and Ivan Ekhaus, Gail and Norman Ettinger, Esther and Joe Epstein, Judy and Nathan Friedman, Dorothy and Sheldon Friedman, Debbi and Shuki Gabbai, Nini and Rabbi Avi Grossbaum, Laurie and Bernard Hasten, Simona and Hart Hasten, Anna Ruth Hasten, Shulamit and Rabbi Michael Hasten.

Also, Lori and Donald Katz, Leslie and Ronald Katz, Elana and Isaiah Kuperstein, Judy and Stephen Leapman, Gigi Marks, Ruth Nitsun, Ora and Mark Pescovitz, Elaine and Irwin Prince, Joan Rosenfeld, Monica Rosenfeld, Marilyn and Maurice Schankerman, Terry and Sig Schildcrout, Karen and Jerry Stern, Barbara and Raymond Stern, Aviva and Michael Taragin, Gabor Varkonyi, Peter Weisz, Gisela and Zoltan Weisz and Connie Yoffe.



Elana and Isaiah Kuperstein at the dinner.



Peter Weisz opens the celebration.



Irwin Prince and Yetti Bornstein having a good time.



Photos by Gisela Weisz

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Speaker Elliott Abrams



Gisela



Terry and Sig Schildcrout at the cocktail party.



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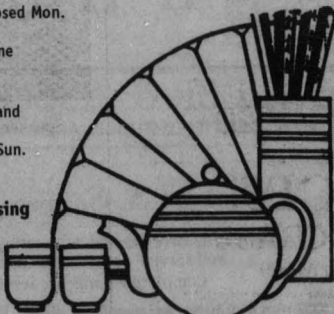
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Jacobs-Katler wedding told

On Sept. 1, the wedding of Karen Jacobs and Joel Katler was held in the Indianapolis Athletic Club. Rabbi Jonathan Stein and Rabbi Harvey Well officiated at the 7:30 p.m. ceremony. A reception followed at the Athletic Club.

The bride is the daughter of Susan and Dick Jacobs and she is the granddaughter of Mariorie Jacobs, Indianapolis and Dotty and Bill Meyers, Ft. Lauderdale. The groom's parents are Dinah and Alan Katler, Chicago, Ill. and he is the grandson of Elaine Shore, Miami Beach, Fla.

Maid of Honor at the ceremony was Laurie Jacobs, Indianapolis. Bridesmaids were Rachel Rosner, Rochester, N.Y., Kelly Kennedy, Lake City, Mn., Joann Bergida, Indianapolis and Edyie Rosenfeld, Teaneck, N.J.

Aaron Katler, Chicago, served as Best Man. David Jacobs, San Francisco, Ca., Elliot Rosenfeld, Teaneck N.J., Gil Lichtshein, Baltimore, Md., Jacob Handleman, Chicago, Ill., and Richard Buck, Lawrence, Ky. served as ushers.

The bridal gown was an ivory silk St. Pucchi, floor length creation, enhanced with tiny applique silk roses.

The bridesmaids wore long black silk gowns.

Bride and groom met on a UJA singles mission journey to Israel, in the summer of 1995.

The couple's wedding trip took them to Hawaii and they will reside in Chicago.

Immigrants

Continued from page 3
become ineligible for those benefits five years after their arrival. Five years is also the usual time it takes to become a citizen.

"I'm optimistic that we will make some progress this year," Shankman said. The FSSA still has to determine the rules for implementation. They've got to make decisions on some of these programs by the middle of 1997.

July 1, 1997, will be the beginning of the state's next fiscal year. It's also the date when much of the legislation enacted by the 1997 Indiana General Assembly will take effect.



Jeremy Sosin and Stacy Schlein

Schlein-Sosin wedding planned

The engagement of Stacy Schlein to Jeremy Sosin has been announced.

Ms. Schlein is the daughter of Linda and Steve Schlein, Shaker Heights, Ohio. The groom's parents are Judy and Ted Sosin, Indianapolis.

Ms. Schlein is the granddaughter of Helen Wolfe, Beachwood, Ohio, and the late Reuben Wolfe, as well as of

Evelyn and Sam Schlein, Delray Beach, Fla. Mr. Sosin's grandparents are Bertha Lutz, Boca Raton, Fla. and Florence Sosin, Sycamore, Ill.

Ms. Schlein is a rabbinic student at Hebrew Union College. Mr. Sosin is a third-year law student at Valparaiso, Ind. Following a June wedding, the couple will make their home in New York City.

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Skirmishes now, real problems still ahead

JERUSALEM — Negotiations have resumed with the PLO, but the significant problems remain although the one pressing at the moment — what to do about the Jews who live in Hebron — should be solved imminently.

The remaining problems will not that easily be resolved for they are basic not to one issue but to the entire situation — recognition of a PLO state with a part of Jerusalem proper as its capitol known as East Jerusalem. As both Israel and the PLO sought to take steps that achieved what is their real goals, the side issues such as Hebron and the future of the several hundred thousand Jews in the West Bank and Gaza living among a million or more Arabs will finally be overcome as concessions are made by both sides.

This one small step at a time is hardly the main show, but it is a procedure that must be undertaken up until the main concerns reach the so-called bargaining table.

Israel is proceeding with adding new homes in the areas of the West Bank where Jews now live and even some in the heart of an Arab neighborhood in eastern Jerusalem which could spark another wave of violence like those that erupted in September.

Op-ed columnist for The New York Times, Anthony Lewis, quoted Prime Minister Netanyahu as stating "they (the PLO) want a guaranteed result before the negotiations. They are basically saying, 'give me a down payment in advance, a promise, that in the end of the negotiations I will have what I want. Then I will negotiate with you.'

He added the Prime Minister's view that the Palestinians could also want self-determination for the tens of thousands of Arabs living in the Galilee and the Negev.

Finally Lewis quoted Mr. Netanyahu's general outlook as "the fact that I may disagree with the Palestinians on the shape of the final settlement doesn't mean that they will scuttle the process. We have committed ourselves to it. Oslo is a mechanism, not a solution. There has to be compromises, but so far there's very little sign that the Palestinians are prepared for it."

Woman praised as rescuer now a citizen

By ED STATTMANN

BLOOMINGTON, Ind. — Cecilia Regin, a German Christian who tells of having endured Nazi horrors for protecting Jews, became a citizen Wednesday, Dec. 11 in her home.

Officials of the Immigration and Naturalization Service gave her a quiz, which she passed. Monroe County Circuit Judge David Welch conducted the swearing-in ceremony for the 79-year-old Regin. Several Bloomington citizens had pursued the accelerated citizenship process for her after she was recently denied food stamps under the new federal welfare law because of being a legal immigrant, not yet a citizen.

Robert and Ruth Goldstein of Bloomington are among the people convinced that Regin deserves special consideration. She has told of undergoing imprisonment and brutal beating under the Nazis as a young woman who joined the underground and helped Jews to escape Hitler's killers.

For the record, it should be stated that not everyone believes her story, although the doubters refuse to go on record about their doubts. Accounts of happenings 50 years ago are difficult to confirm or disprove without thorough investigation.

Regin's hastened citizenship is not confirmation that she is believed. Rather, it is a process the INS reserves for individuals who are dying. Regin is terminally ill with cancer of the liver and pancreas.

The denial of food stamps was a reminder that in 20 years of residency she has postponed becoming a U.S. citizen. Her wish is to die as an American. She mailed her application for citizenship early in November, but learned to her dismay that it might take up to a year to be granted.

Regin's daughter, Nancy Evans, explained that Regin delayed applying initially in fear that, as a divorcee, she might be sent back to Germany.

Sens. Richard C. Lugar and Dan Coats, both R-Ind., asked the INS to speed the process for Mrs. Regin and Rep. John Hostettler, R-Ind., wrote to the Indiana Family and Social Ser-

Continued on next page

The menorah filled with AIDS victims' blood

SAN FRANCISCO — How dramatic can one get?

A menorah whose nine places for holding the candles were filled with AIDS-infected blood was affixed to a temporary door frame in nearby Berkeley's Judah L. Magnes Museum. The occasion was World AIDS Day.

The blood came from Albert Winn, who is both Jewish and gay, and who was diagnosed in 1990 as suffering with AIDS.

The Museum permitted the awesome display

to remain from Sunday until Wednesday.

Michael Friedlander and museum director Seymour Fromer told the JTA that they hoped anyone who was initially shocked could get past their first reaction and grasp the artist's intentions. "I hope it's not perceived to be just a radical thing. We want it to be taken seriously as an expression of pain and concern," Fromer said. "We're satisfied that it is serving a function to arouse discussion and introspection."

3 students jailed in menorah incident

NEWTON TOWNSHIP, Pa. — The despoliation of the menorah at a Jewish family here which has caused townspeople to rally in behalf of the Jewish community has been solved with the arrest of three high school students, two age 17 and one 18, whose bond has been set at \$100,000. The 17-year-old were released to their parents.

The suspects, Daniel Hudson, 18, and his two companions were charged with ethnic intimidation, vandalism and lesser charges. The trio are students at nearby Council Rock High School.

Disturbing facts on assassination

JERUSALEM — The disturbing conclusion that a segment of Israeli youth is indifferent to the assassination of Yitzhak Rabin and even feels solidarity with his murderer was a finding of a committee appointed by the Education Ministry. The committee learned that three female students at a religious high school in Kiryat Gat had formed a fan club for Yigal Amir, the assassin.

Yoel Herzog is accused of bribery

CANNES, France — Arrest warrants have been issued for Yoel Herzog, son of former Israeli President Chaim Herzog, and his partner, Nissim Goan, for offering bribes for permits to expand the casino for the hotel they own. The charge is that the Israelis offered the mayor of Cannes \$300,000 for such a permit.

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FILL'ER UP PLEASE — One doesn't have to know much Yiddish to comprehend this message on a license plate but the car's owner, Mark Kleinman, of Whetstone, England is proud of it. The Yiddish is not so much a curse word as it indicates a good-for-nothing person.

The new Jewish woman is having babies alone

NEW YORK — Jewish women are over represented among the growing numbers of mothers who are choosing to have babies alone, according to an article by Terese Loeb Kreuzer, herself a single mother, in Lilit Magazine.

The new Jewish mother may differ significantly from the model praised in the proverbial 'Woman of Valor' verses not because she isn't praiseworthy but because there is no father around to praise her, the article asserts. She is unpartnered — and a mother — not through divorce or widowhood, but by choice. This year's Jewish mother-in-the-news has, by design, never had a husband, according to the magazine's recent report on Jewish "single mothers by choice."

Continuing, the article asserted that "significant numbers of unmarried, unpartnered Jewish women in their thirties and forties are deciding to become parents without partners. Life companion or no, these women want to have a child in their lives."

There was some explanation.

"Jewish women as a group are the most highly educated in the country. Earning a degree and embarking on professional life may preoccupy them in their twenties and thirties" when many other women marry and bear children, the article continues. "By the time these Jewish women realize that they wish to become parents, the pool of eligible partners has diminished."

Whether by adoption or artificial insemination or by men with whom they are not in long-term relationships, these women are going ahead with their lives. "Why should all the power over the direction of my future be in the hands of some man?" asks one of the women profiled in the magazine, who is an unmarried, unpartnered Orthodox physician in her late 30s in Los Angeles, and last year adopted a baby boy. She decided, like many of the other single moms in the current issue of Lilit, that even if she wasn't going to become a wife she still wanted to become a mother.

The women who in the article relate their stories to Kreuzer have chosen diverse paths to motherhood, from a rabbi's daughter who adopted a child, to a rabbi who had three children by a donor father who happens to be the husband of her closest friend."

The U.S. Census Bureau reported last November that one

Continued on next page

OBITUARIES

Rabbi Harry Silverstone dies in Washington at 100

WASHINGTON — Rabbi Harry Silverstone, who served Tifereth Israel Congregation for 20 years and was a past president of the Washington Board of Rabbis, died at the age of 100. A third-generation rabbi, he served a congregation in Buffalo before returning here in 1936 to succeed his father, Gedalia Silverstone, who was chief rabbi of Washington.

As a graduate of the Law School of George Washington University, he practiced law here in the 1950s.

He was the author of "Religion and Psychiatry," "The Adventure of a Marriage" and "A Guide to the High Holidays."

Alfred Londe, 82, dies in St. Louis

ST. LOUIS — Alfred Londe, the only Jewish captain of a major college football team in the country, died at the age of 82. He played for the University of Missouri and won All-American honors by the then All-American

Board. He turned professional, playing with the St. Louis Gunners in the American League of that time.

He was an executive with the Famous-Barr Department Stores for 40 years.

Mrs. Rochwarger, a Buffalo leader

BUFFALO — Arlene Joan Rochwarger, who headed the United Jewish Fund's women's campaign in 1971 and was the wife of former ambassador Lenard Rochwarger, died at the age of 67. She served on the board of the

Jewish Federation of Greater Buffalo and chaired its Transportation Committee among others. Her husband was former U.S. ambassador to Fiji, the Republic of Kiribati and the Kingdom of Tonga and Tuvalu.

Babies

Continued from prev. page

American child in four is born to an unmarried mother. Blu Greenberg speculated in the article that Jewish women are probably "in the forefront" of this trend.

Editor-in-chief Susan Weidman Schneider presents two reasons to explain why Jewish women are overrepresented in the trend. First, she says, is "the demographics." Then, "the strong tropism toward procreation in Jewish culture. Passing along one's values to the next generation directly is constantly reiterated as a Jewish concern. The first injunction in the Torah, 'Be fruitful and multiply' sends a powerful pro-natalist message and many Jewish women just don't feel that their lives are complete — or their status as adults confirmed, for that matter — without children."

A Florida member of Single Mothers by Choice is quoted as saying that "we seem to be a club of Jewish women."

Some Jewish women are quoted as saying that the losses of the Holocaust have made them more conscious than other women of a compelling need to have children.

Also Jewish women opting for this unconventional choice are mostly financially secure and fairly settled in their work lives. One woman, a 49-year-old Manhattan psychoanalyst, says she believes that "most single parents enter into motherhood differently. We know we have to be fully responsible. In addition, there has to be a certain clarity. You have to work through the loss of what you once dreamed. Another single mother, Rabbi Julie Greenberg of Philadelphia, describes frank talks with her children about the fact that they have "a donor, not a daddy."

Sermon of the week

Lemons or Lemonade — Rabbi Efraim Greenblatt, Anshei Shphard-Beth El Emeth, Memphis, TN.

Belly dancing declines, why is that so?

JERUSALEM — News accounts of former priests and other church people who have become rabbis have titillated readers of the Jewish press and other publications, but now there is an Israel angle — belly dancer Bari Simone whose flaming red hair, flashing green eyes, luscious body and provocative movements made her the idol at weddings and nightclubs, now is known by the name of Bruria Toledano and spends most of her time at home in the ultra-Orthodox city of Bnei Brak. She and her husband have become ba'alei teshuvah, newly religious, leading an ultra-Orthodox lifestyle.

Interviewed in The Jerusalem Post she doesn't deny her past. "I used to wear the most revealing outfits possible," she told Janine Zacharia, "God have mercy."

She hasn't deserted her profession, but the motive is different. She appears before female-only audiences to lecture on her return to Judaism, meanwhile performing — in modest dress — an original-style dance she calls "a prayer for the creator of the world."

Recently she addressed a letter to some 30 professional belly dancers, pleading and warning them to leave the business which she says is just as bad as "prostitution or adultery in the eyes of God. Every time you show your body to a strange man you are punished in heaven," her message read.

She buttresses her plea with reference to several well-known belly dancers who died or suffered serious injury before they had a chance to mend their sinful ways: "Vered Goldberg died in a car accident on her way to a performance and Ilana Raskin died of cancer. Kohav Peri was electrocuted but luckily is still alive, living with the trauma," she relates.

Belly dancing has suffered since the chief rabbinate have warned that "immodest performances in their places of business would result in revocation of their kashrut certification, causing an immediate drop in the demand for dancers, many of whom found themselves out of work, as did Kohav Peri, who now runs a lingerie business in Tel Aviv, and said that "there was a time when we could make a respectable living out of it. It's no longer that way."

But that is not the full story. Ilana Raskin, an American-born belly dancer, with the aid



Kohav Peri

of the Association for Civil Rights in Israel, filed a lawsuit against the Jerusalem rabbinate and the municipal religious council, charging improper use of their kashrut-certifying authority. The case went all the way to the Supreme Court which in 1990 ruled in her favor.

But that was not the end of the contest. The rabbinate was not prepared to leave the scene. It began issuing kashrut certificates only on the condition that hall and hotel owners put up substantial "security deposits" — up to \$15,000 — that were forfeitable if the facilities violated certain unintentionally vague "conditions" that were well understood by both parties. When

Raskin, who died last May at the age of 43 after a battle with cancer, reapproached the court a few years ago to protest, the judges refused to reopen the case.

The Jerusalem Report contacted Raskin's attorney, Neta Ziv, who at the moment is continuing her law studies at Stanford University, and were told "I see the Ilana Raskin case in a broader context tied to the complex relationship in Israel between religion and state and between individual freedom and the involvement of the religious establishment in our lives. Over the years, there have been quite a few cases where this tension has come up. I think this case, like the others, makes us rethink the price we are paying for investing such power in religious bodies that see their sole authority in God."

The article in The Jerusalem Report concluded with the view by Ziv that "it may be that the decline in demand can be explained by the fact that there has been a political and religious change in the Sephardi community. Ilana was invited to dance mainly at weddings, bar mitzvahs and circumcisions of moderate Sephardi families. Now if these people are becoming more religious they're not going to invite belly dancers."

Bronfman Center dedicated at NYU

NEW YORK — The \$2.5 M. Bronfman Center for Jewish Student Life at New York University was dedicated by the donor, Edgar Bronfman, president of the World Jewish Congress and of Seagrams. He

told the assembled dignitaries that he hopes the structure will help all groups to become better acquainted with Jewish history, philosophy and theology.

Citizen

Continued from prev. page

vices Administration on her behalf seeking restoration of her food stamp benefits. The state, however, must comply with federal requirements.

Published accounts in Bloomington say that when U.S. troops arrived at the ammunition factory where the Nazis had enslaved Mrs. Rexin in April 1945, she weighed only about 80 pounds and was starving, but found strength to stagger up to one of the GI liberators and kiss him. From 1936 she had survived prisons and concentration camps where she was punished for hiding Jews from Nazis and forging passports for Jews to flee the Holocaust, according to Rexin and the advocates for her citizenship.

Rexin told of joining the underground while she was a medical student in the mid-1930s, because she was enraged at Nazi treatment of Jews. The Gestapo arrested her when she was 19, she said.

The Goldsteins went to bat for Mrs. Rexin, seeking community support by establishing a "Cecilia Rexin Benefit Fund."

Goldstein said he was investigating the possibility of having her name enshrined at Yad Vashem in Israel as a "righteous Gentile."

MEDIA WATCH

'NY Undercover' episode a gem

By RABBI ELLIOT B. GERTEL

Because of the strong Jewish presence in New York's "diamond district," I made a point of watching an episode of *New York Undercover* which



TV Guide (Nov. 30-Dec. 6) described as "fast-moving" in its accounts of a dangerous undercover investigation of violent robberies in that district. Indeed, TV Guide mentioned everything about the episode except its positive view of an observant Jewish family.

Writer Larry Moskowitz introduces Rebecca Skolnick, a witness who comes forward during the opening police investigation to suggest that a multiple murder was due to diamond theft. Later, Rebecca and her parents are victims of a home invasion from the same thieves who want to force Rebecca's father to bring them precious gems from his shop. Mrs. Skolnick tells her husband in Yiddish, "*Gey fur dayn tochter*, (go for [the sake of] your daughter.)"

When one of the home-intruders asks for ham or pork, Rebecca tells him, "This is a kosher home. We don't touch swine." Picking up her contempt, the criminal responds, "You ought to try it some time." The teleplay communicates a respect for an observant Jewish home. Mr. Skolnick wears a kippah. There are menorot and ritual objects in the stately living room, and even designs with religious symbolism on the sofa.

The plot focuses on a dark-skinned undercover officer, Williams (Malik Yoba) trying to infiltrate this murderous diamond-theft ring, being discovered by them, and then being held hostage with the Skolnicks, knowing that the plan is to murder them all. During this ordeal, Rebecca shows remarkable graciousness by thanking the officer for being helpful in a few tense moments. She also shows courage-cum-realism by indicating to the officer that

she is willing to back him up by using a knife in defense of her mother and of the officer himself. She makes it clear that she has no illusions about the plans of their tormentors to kill them.

While a big formula both in plot and in emphasis on

TV's most noble and effective efforts to depict an *eshet chayil*, a "woman of valor," of courage and graciousness, in the tradition of the last chapter of the Book of Proverbs. Rebecca's courage and graciousness are not lost on the audience. Larry Moskowitz

While a big formula both in plot and in emphasis on graphic and histrionic violence, this episode of New York Undercover is definitely one of TV's most noble and effective efforts to depict an eshet chayil, a "woman of valor," of courage and graciousness, in the tradition of the last chapter of the Book of Proverbs. Rebecca's courage and graciousness are not lost on the audience. Larry Moskowitz has, in fact, presented an updated version of Ivanhoe's Rebecca.

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has, in fact, presented an updated version of *Ivanhoe's* Rebecca.

Quotation of the week

All Western religions teach the human need for God — dependency upon the Eternal for our personal fulfillment and salvation. While the Jew affirms this dependency upon the Divine for the fulfillment of our human potential, what is unique in Judaism is that we also believe in a God who is dependent upon and needs human beings. God begins the creative process, but it is man and woman who must complete the job. God has given us an incomplete, imperfect world; we must transform it through acts of personal and communal piety called mitzvot.

Most religions speak of human hopes and dreams fulfilled by a God who answers their prayers. Judaism, however, emphasizes God's hopes and dreams of a better world that will be answered by each of us. One answer we can readily give to help achieve God's goals is through the act of *tzedakah*: a righteous action of giving that responds to the needs of others.

On Sunday, Dec. 15, Allied Jewish Appeal (AJA) will sponsor Super Sunday. On that day, each of us can participate in the mitzvah of *tzedakah* and help change the lives of Jews at home, in Israel and around the world. When the phone rings, please be a grateful giver. May our hearts be in the right place, may we feel for and heed the suffering of others. May we realize that God has granted us the blessing of being on the giving side instead of on the receiving end.

There is a story of the man who suffered from a heart ailment. When he was stricken with a severe heart attack the doctor was summoned. The doctor arrived and took hold of the patient's hand to feel his pulse. The patient responded: "Doctor, there is nothing wrong with my hand, it's my heart that

Continued on next page

HEAR O ISRAEL

What a contrast in quality

By MORTON GOLD

The season brings many new CDs into the market. This column will discuss two new releases for your consideration. What follows are my



opinions and reactions so to speak of a "tale of two" CDs. One is called "Festival of Light" produced by Six Degrees and released through Tara Publications. The other is called "Klezmer Music, A Marriage of Heaven and Earth" produced by Ellipsis Arts.

Mustering all of my diplomatic arts I can only refer to the former as an outstanding example of Advanced *narishkeit*. This CD would be fine for any teenager whose connection with Judaism is only marginal or for any adult whose tastes are unformed. The latter on the other hand is a superb example of what any Jewish CD ought to be like, regardless of orientation. There is an excellent booklet with the disc, a glossary of terms, along with the names and addresses of the performing groups.

The performances are professional and informed, as opposed to the former which for the most part, are not. Do not take my word for it. Listen and judge for yourself. To get down to specifics. The first cut on the "Festival of Light" sets the tone for what follows. It is called "Rock Of Ages" and is sung and arranged by Marc Cohen. Say Mahn, Daylight Come and Me Wanna Go Home. Pot does not go "wid" latkes.

The next cut is 1902 by John Levanthal. This is a sweet and plaintive tune. I fail to see what this selection had to do with Hanukkah, and the significance of 1902 for that matter, is not explained. The "Emigrant" is arranged by E. Visser. It is pleasant but too repetitive. A contrasting "B" section would have helped. The tune suggests "A Brievale dein Mamen" to me. "Oi Tata" (sic) follows and is arranged

and performed by Dr. Byron. This cut is clever and the performance excellent. The "traditional" tune suggests "Fregt die velt an alte kashe" to me.

What follows, "Kiddush" is a real *shande*. Nothing else not only for the goyim but for everybody. There is an excellent cantor (who?) who is but a dim voice in the background. What is featured and obscures the voice are drums and a synthesizer which suggest a grade B Hollywood jungle movie. Any relation to any kind of kiddush is irrelevant. Mr. A.W. Brill is responsible for this achievement.

"Avinu" by Bruce Berger follows. I found this arrangement to be most sensitive and the performance moving. This cut was one of the few selections from the album (Rebbe Soul) of this talented musician that I liked.

An arrangement of "Erev Shel Shoshanim" by John McCutcheon is pleasant but unimaginative. "Dybbuk Shers" featuring the Klezmatics is next. As there are no liner notes, many listeners will not know what a Dybbuk is nor a Sher either. Nevertheless this group is excellent and this cut really swings.

"Bikkurim" that follows by J. Zorn is pleasant but has nothing to do with Hanukkah. (It may have something to do with Sukkot, but that is a different holiday!) Still, it is a good pretext to hear all those plucked strings.

"I See You" by K. Ramm is next. (I do not.) Since this is a family newspaper I will refrain from further comment.

"Shir Amami" that follows took two arrangers. It is an interesting but strange montage based on the traditional candle lighting melody.

The CD concludes with something called "Lighting Up The World" with Peter Himmelman and David Broya claiming responsibility. For me it neither lights up, illumines nor brightens up anything.

Tara Publications has the largest collection of Judaica in music with both printed music and discs. I have had several occasions to praise them, most recently for their book and CD on Jerusalem 3000. That book was expensive to

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YOUR NAME

By David L. Gold
Installment No. 356

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"Your Name," devoted to Jewish personal names and genealogy, is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." If you are seeking the origin and meaning of given names or family names, want advice on what to name the baby on the way, are looking for long-lost relatives, want to find relatives you do not know of, have other questions about names or genealogy, or have additions, corrections or other comments about past instalments of this column, write to David L. Gold c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis, IN 46225 (if you want a reply, include a legal-sized addressed envelope and 75 cents in loose U.S. postage). Correspondence in a Jewish language is welcome.

New World names

Chicago, Pittsburg, Vermont, and Surnamer are four rare (and monogenetic?) Ashkenazic family names now found at least in the United States. If the first one refers to Chicago, the second to Pittsburg, the third to Vermont, and the fourth means 'native and/or resident of Suriname', they may be the only Ashkenazic family names referring to places in the Western Hemisphere (contrary to popular belief, the Ashkenazic family name *Indianer*, now found at least in the United States, does not refer to Indiana — or, for that matter, to Native Americans, to India, or to Indians; its correct etymology is available from the Jewish Family Name File).

Perhaps Chicago and Pittsburg were acquired in this way: Jews immigrated to the United States; immigration functionaries asked them for their family name; knowing little or no English, they thought they were being asked his destination; since they intended to go to Chicago or Pittsburg, they replied "Chicago" and "Pittsburg"; the functionaries took those to be their family names and so recorded them. All of that is possible, but it is merely a guess.

The foregoing possibility could not apply to Vermont, since presumably no Jews immigrated to the United States headed straight for Vermont. Since Vermont comes from French *verd* "green" and *mont* "mountain" and the Ashkenazic family name Grünberg, variously spelled, is interpretable as coming from German *grün* "green" and *Berg* "mountain" (though that may not in all cases be the correct explanation of the family name), perhaps Vermont is a French translation (in the United States?) of Grünberg or some other spelling variant of that name.

Surnamer appears to be derived from a German and/or Yiddish word meaning "native and/or resident of Suriname." Although Suriname has had a Jewish community for several hundred years, it has been, so far as I know, largely if not entirely Sefardic. We thus do not expect an Ashkenazic family name to refer to that country.

To be continued next week.

Quotation

Continued from prev. page

pains me. I have heart trouble, why are you bothering with my hand?" The doctor replied: "I know your hand will tell me the true condition of your heart. If your heart is good, your hand will show it."

There are people who assert that they are good at heart. It is by their hand, by their giving, that we can tell the condition of their hearts. It is by their actions that we can indicate their hearts' convictions. On Super Sunday, may our contributions from full and willing hearts be even more than we can well afford. — Rabbi Randi Musnitsky, Temple Emanuel, Cherry Hill, N.Y.

JEWISH THEATER

Venerable Folksbiene has done better

By IRENE BACKALENICK

America's oldest continuing theater, the Folksbiene (which means "People's Stage" and is pronounced Folks-bee-neh), is now in its



81st year. This venerable New York-based company has almost single-handedly kept Yiddish theater alive, continuing to mount shows annually since 1915.

The Folksbiene deserves tribute just for surviving. But, beyond that, it has been responsible for a growing body of work, as well as preservation of the *Mamaloschen*. Over the years, fine productions have graced the stage. Last year's "Double Identity," for example, was outstanding — every bit the equal of the best mainstream works.

This year, alas, we cannot work up the same enthusiasm for Folksbiene's choice — namely, "The Maiden of Ludmir." Not that there isn't talent aplenty connected with this production. And not that author Miriam Hoffman (who wrote the book and lyrics for last year's show, as well as this) hasn't happened on a worthy topic. But, when all is done, the show lacks excitement, surprise or dramatic tension.

Hoffman has adapted the real-life story of the Ukrainian Jewish woman, Khane Rukhl Verbermakher. This 19th century heroine is the Jewish parallel to Christianity's Jeanne d'Arc. Both women were guided by heavenly voices, which they followed with unwavering religious faith. And both were ultimately punished by the male authorities for daring to cross into forbidden male territory.

Khane-Rukhele was about to be married, when she experienced a heavenly vision which turned her life around. Breaking her engagement, she becomes a renowned scholar, with her own synagogue, studying and praying as men do. Ultimately, deeply repressed by the Orthodox estab-

lishment, she is forced to leave her post.

As Khane's mentor, Rebbe Motele, notes at the play's closing, "It's only a matter of time when women are free to pursue their gifts." But when Khane asks how long that will be, he replies that it will not be in her generation. "Maiden of Ludmir, you will remain an eternal light," he predicts, "and you will spark future generations of women's righteous souls." Thus the stage is set for 20th century women rabbis.

In short, there is potential for dramatic conflict, but "The Maiden" lumbers along slowly, predictably. Its saving graces are the luminous presence of Rachel Botchan in the title role, and Ilan Kwitken's heartfelt song about soldiering and lost identity. Also a delight are the legendary Zypora Spaisman and Mina Bern in two comic roles. Both women have appeared in more theater (mainstream and Yiddish) than can be remembered. Spaisman has in fact been gracing the Folksbiene stage for 40 years and now

brings spice to her role as the sardonic, outspoken servant Khashe-Bashe. As for the eternally-youthful Mina Bern, she is hilarious as the neighbor who thinks her husband has turned into a rooster. Scenes between the two provide the show's much-needed — and far too few — sparks.

Director Robert Kalfin is also faced with the difficult problem of staging an essentially intimate story on Folksbiene's broad stage. Alexander Solodukho's charming set of filigree panels helps somewhat to pull it together, and the panels give a feel of Oriental opulence to the play.

"The Maiden of Ludmir," Folksbiene's one production of the season, plays until Jan. 12.

Note: Knowledge of Yiddish is not a requisite. Program notes are thorough, and more importantly Folksbiene provides earphones, with simultaneous translation in English or Russian.

Irene Backalenick may be reached at 373 Greens Farms Rd., Westport, CT 06880

MILK, HONEY & VINEGAR

History won't repeat for us

By JUDY CARR

The scene was early Christian Rome. The barbaric tribes were gradually conquering the Roman Empire. The army of Attila the Hun, a ferocious savage, was at the Gates of Rome.

There was a respite. The Pope had arranged a meeting with Attila. The two men stood outside the gates of the city. For a long time they talked. Then Attila went to his army and they withdrew, leaving Rome safe. No one has ever known what they said.

I think Israel believes that someone... somewhere is just going to persuade the Arabs to go away. Israelis think that the nice, cozy life, spending money, lovely things to buy, will always continue, even into the next world. They cannot visualize an Arab army actually within Israel.

They seem to have forgot-

ten Israel's wars, when we were in very real danger of destruction. What was the Yom Kippur War all about? Israelis now truly believe that the Arabs love them, that the Arabs only want to do business with Israel and meet us for parties.

Oh, it is all right now. No more war. Relax and get on with the business of living. Living of course means just having a good time and making money. Build a highway fringed with cafes and motels. Build another marina, another amusement park. Just see what money is to be made.

And all the good things to spend that lovely money on. The supermarkets are full of imported goods. Every day another new food to be tasted. Fun, fun, fun. A water park. A new hotel. A party with free

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BOOK REVIEWS

Books for girls

Reviewed by SYBIL KAPLAN

What Zeesie Saw on Delancey Street by Elsa Okon Rael, Simon & Schuster, \$15 hardbound, unnumbered, October 1996.

There are so many aspects to the Jewish immigrants life of the 1900s and when one can be translated for young readers, it is especially endearing to those growing up today.

Elsa Okon Rael grew up on the Lower East Side of Manhattan and draws upon this background to present a book about the "package party" attended by Jews in the 1900s. Zeesie has just turned 7 and received two special gifts—a dollar and the right to go with her parents to a package party where there are packages of food which are auctioned off to raise money for immigrants who had not yet come from their hometowns in Europe. Money is also available for anyone who might need it. The party includes the food auctioned, music, dancing and friendships among one's *lantsleit* (townspeople).

This book's illustrator, Marjorie Priceman, won a 1966 Caldecott honor for the gouache illustrations. In addition, the book's inside cover is illustrated with two recipes and there is a glossary of the Yiddish words used. The book is really a charming insight into early Jewish immigrant life and well written.

Hanna's Sabbath Dress by Itzhak Schweiger-Dmi'el, Simon & Schuster, \$15 hardbound, unnumbered, September 1996.

Itzhak Schweiger-Dmi'el was an Israeli children's writer who wrote this story in 1937. The illustrator, Ora Eitan, also an Israeli, has taken this new English translation and created soft, somewhat impressionistic gouache illustrations to accompany the almost poetic text.

Hanna receives a white dress to wear on the Sabbath and is very proud and careful of it. Suddenly she is faced with a serious decision, she responds and the result is a surprise.

Children 4 to 8 will find this a lovely tale and a book they can understand about helping and being rewarded.

Sarah with an H by Hadley Irwin, Simon and Schuster, \$16 hardbound, 134 pp., October 1996.

Last year *Drummers of Jericho* (Caroline Meyer, Harcourt, Brace) was published and dealt with what it was like for a 14-year-old whose mother is Israeli and whose father was Mexican-American to live in a small, Bible-belt town with her father and be the only Jew in town.

In this book, also for teenagers, the new girl in town in Iowa is a Jewish girl from Chicago who is befriended by a

town girl, Marti.

Sarah with an h is a winner and perfectly comfortable in this challenging environment but Marti learns about prejudice against her Jewish friend and has to put their friendship to the test.

Prejudice rears its ugly head in various ways and this book is thought-provoking for teenagers, well-written by an award-winning author and current in subject and style.

ABOUT BOOKS

By JACK FISCHER

Books that have recently been published include *Flight of the Lavi: Inside a U.S. Israeli Crisis* by Dov Zakheim. This is the inside story of the



United States' opposition to Israel's development of its own jet fighter. Zakheim, an American Orthodox Jew, ironically was accused of being a "traitor to Israel" as a result of becoming the point man for high-level American officials who challenged the wisdom and the costs of the proposed jet warplane. Brassey Books (\$25.95).

Greenwood published a new book on Raoul Wallenberg, *A Man for All Connections: Raoul Wallenberg and the Hungarian State Apparatus, 1944-1945* (\$49.95).

Three recent titles from the University of Chicago Press are *Thinking Jewish* by Jonathan Boyarin. This book, written by one of America's most critical thinkers on critical theory, raises questions such as how does one "think" in Jewish? What does it mean to speak in English "Yiddish" as Jewish, as certain intermediary generations of immigrants and children of immigrants from Jewish Eastern Europe has done? (\$35, cloth, \$14.95 paper). The second

new publication is *Messianism, Zionism, and Jewish Religious Radicalism* by Aviezer Ravitzky. The author is the chair of the Institute of Jewish Studies at the Hebrew University of Jerusalem (\$48, cloth, \$16 paper). Finally, the University of Chicago published *Women of the Far Right: The Mother's Movement and World War II* by Glen Jean Sonne. This is the story of a movement led by ultra-right women whose preferred desire was to keep their sons out of combat but their politics was also mixed with militant Christianity, anti-communism and anti-Semitism (\$29.95).

St. Martin's Press recently published *A Dictionary of the Middle East*, by D.L.P. Hiro (\$30) and Continuum published *How to Understand Judaism* by Marcus Bray Brooke (\$14.95).

Robert Alter's *Genesis: Translation and Commentary* was selected by *Publisher's Weekly* as one of the year's best books on religion. (Norton).

In time for Hanukkah is the *Best Book of Jewish Food: An Odyssey from Samarkand to New York* by Claudia Roden. Of particular interest is her recipe for Hanukkah Jam Doughnuts. (Knopf, December, \$35).

Looking for a fun novel? Try *The House of Moses All-Stars* by Charley Rosen. The novel deals with a Jewish professional basketball team that is on a cross-country tour from New York to California during the Depression. (Seven Stories, December, \$24.95).

FLEISHMAN'S FLIGHT

For Jewish unity

By ALFRED FLEISHMAN

I have discussed the subject a number of times. I have talked about it. I have sounded it as a warning. I felt very strongly about it.



For that reason I was glad to see the Hanukkah statement by Rabbi Irving Greenberg.

I agree with every word of it. Especially as summed up in the last few sentences.

I am very proud to join with the many who agree with Rabbi Greenberg. They represent the future of Judaism.

Rabbi Greenberg has devoted most of his life to building, to working for, to speaking for one cause. In the main it has been toward opening the eyes of our people so that they can live together with mutual understanding, respect and consideration.

And for that, and all that CLAL stands for, he deserves not only the credit of the Jewish world but also the thanks, the appreciation, and the high regard of the Jewish community wherever it happens to

be.

Each night as I repeated the prayers, lit the candles, and watched them burn, I vividly saw his message and his statement in each of them.

Here is how he closes his Hanukkah message. It is worth noting, repeating and remembering:

"Jews need a rededicated saving minority that will self critique its own positions."

"Only a new coalition can break down the barriers of estrangement, ignorance and differing social realities, that divide religious and secular Jews worldwide."

"When the oil of Jewish unity and mutual respect seems to be close to burning out, it is time for a miracle of rediscovery of the tradition, of the contemporary, of each other."

"Hanukkah must become multi-dimensional — a celebration of the new coalition of the Jewish people."

"The alternative is dissipation of Jewish sovereignty and increased assimilation and loss of Jews everywhere."

"God forbid that in our lifetime we relive Santayana's dictum that those who do not learn from history are condemned to repeat it."

I cannot add one word!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

Syria threatens Israel on seeking oil in Golan

JERUSALEM — A new ingredient in the situation between Israel and Arabs came to light as Israel was said to have approved exploration for oil on the Golan Heights.

The Syrian daily, Tishrin, declared that "the green light Netanyahu has given for an oil drill on the Golan brings with it a dangerous deterioration of the situation. This is a threat to security, peace and stability in the region."

Israel, meanwhile, issued a denial, declaring that because of a government decision to privatize the Israel Oil Exploration Company all plans for new drilling had been frozen, including on the Golan Heights.

Meanwhile Prime Minister Netanyahu said that Israel hoped to resume negotiations with Syria. "We have offered to return to the peace negotiations and that offer stands," he said. "We are waiting for Syria's response."

On another front, four Israelis were arrested and six were released on \$300 bail after they had illegally prayed in a Jericho restaurant. They had originally planned to conduct services in the ancient Jericho synagogue, but went to a nearby restaurant when they found it barred.

The judge said their action could have led to a disaster.

The restaurant manager had called the Palestinian police, who summoned the Israeli security forces.

One rabbi's critique of American Judaism

Each year tenth graders from Reform Temples in the Boston Metropolitan area experience three days of "Jewish New York."

This annual pilgrimage to the Mecca of American Jewish life encompasses a tour of the best of the ideologies of the American Jewish community. There are visits ranging from the Lubavich Hasidim in Brooklyn to the citadel of Reform Judaism — Temple Emanu-El. The students are not only introduced to the major institutions of contemporary Judaism, they are also afforded an opportunity to compare and contrast these bastions of contemporary Jewish life as representative of their respective movements.

When successively visiting these symbols of modern Jewish life, one conclusion can be drawn: Why can't there be a denomination within the Jewish community that draws eclectically from the best of all these ideologies? The unabashed devotion to Jewish life of the Lubavich Hasidim is awe-inspiring. The dignity and focus of Reform Judaism with its openness to the possibilities of Jewish life resonates deeply within our heterogeneous society. The excitement and dynamism of modern Orthodoxy, as represented in the Lincoln Square Synagogue, can captivate even the most peripheral Jew. Conservative Judaism's earnestness beckons to many Jews with its heritage of great theologians who espoused a modern Jewish life that also seeks a classical approach to Jewish belief. Reconstructionism, the American born Judaism, tries to reconcile the emotional and intellectual demands of Judaism in offering a very practical historically based ideology.

As a whole all incorporate the potential strength and revitalization of the Jewish community; separately they all lack something. This lack might be at the root of the diminishing Jewish population of the United States.

In this, Reform Judaism lacks the devotion and commitment to Jewish life that produces the motivation needed to maintain a reasonable degree of spirituality. Every major Reform

By RABBI STUART A. POLLACK

theologian has called for more attention to be paid to worship and basic Jewish conduct. Their exhortations are clarion calls to a movement that often bypasses basic Jewish ritual behavior on a quest to be more relevant or contemporary. The basic Reform assumption is: if Jewish life is more accommodating to modernity then more moderns will desire a Jewish life. This has not occurred. Reform Jews envy their Orthodox neighbors who are able to fill their synagogues or worship services and who find a deep level of spirituality in observing basic Jewish ritual tenets. The Reform Jewish establishment has become curiously disingenuous with its advocacy of a "Torah" based Judaism which simultaneously is gradually countenancing rabbinic officiation at intermarriages and gay marriages.

Reform is constantly in a process of making excuses for its own lethargic approach to Jewish behavior by calling attention to its commitment to social action or its efforts on behalf of welcoming the marginal or intermarried Jew. What Reform fails to realize is that even the marginal Jew seeks some sense of Jewish authenticity. The pursuit of a spiritual life entails discipline and a willingness to sacrifice. Unfortunately Reform Judaism has defined spirituality as creating mood rather than as the performance of mitzvot. This equivocal approach to Jewish life has rendered Reform Temples as more concerned with programming events than in shaping valid Jewish life.

To Reform, spirituality is connoted in terms of establishing a Temple with few minimal religious requirements. In this atmosphere the Reform rabbi functions more as a "cruise director" establishing programs, rather than as a spiritual leader inculcating a sense of faith. In Reform Judaism the panacea to any problem is the creation of yet another program which in turn gives the impression that something is being accomplished. Reform rabbis are forced to say "yes" more times than "no" to the dilemmas of modern Jewish life especially when they concern intermarriage.

In Reform Judaism societal fashion is more desirable than Jewish legitimacy. Hence more attention is paid to gender usage in the prayerbook than if anyone is praying. In Reform's openness to all it closes itself to the manifold religious possibilities that make Judaism Judaism. Consequently many Reform congregations pursue the latest religious or societal fad rather than the rubrics of the enduring faith of the people of Israel.

Conversely, Orthodoxy has the authenticity but not the openness required in a diverse American culture. The separation of men and women in worship defies all rational thought and is antithetical to modern norms of family life. Orthodoxy's subordination of women is repugnant to many modern Jews who look upon it not as bona fide Judaism but as a regression to a medieval understanding of the world. The Orthodox worship service assumes such a high level of Jewish education and basic Jewish knowledge that it becomes a barrier to God rather than as a gateway to spiritual renewal. The college- but not Jewishly-educated adult feels foolish and ignorant when entering into the Orthodox world of Judaism. Its requirements demand a total abdication of one's rational sense of the world.

Orthodox dogmatism at times borders on arrogance which keeps many from entering the Orthodox fold. One great success of the Orthodox-oriented Lincoln Square Synagogue is in its welcoming of the marginal Jew. It attempts through its beginner prayer classes not to isolate intelligent adult Jews who have forgotten or never learned the art of Jewish prayer. Unfortunately Lincoln Square is an anomaly on the Orthodox American Jewish landscape.

Furthermore, Orthodoxy rejects the intermarried and therefore repudiates a growing sector of the American Jewish community. The vitality of Orthodoxy is mitigated by these attitudes. Jews might wish to be Orthodox hypothetically but not in

practice or world view.

Conservative Judaism should be the logical choice for the majority of American Jewry. It isn't. The reasons are numerous. Conservative Judaism has some of the openness of Reform combined with the authenticity of Orthodox, but not enough of either. Many Conservative congregations might embrace a Jewish doctrine that balances modernity with classical Jewish maxims, but in reality the practice is without a particular focus. For example, in the worship service there is mixed seating and some English but little welcome to the intermarried. Many find Conservative not the best of Orthodoxy and Reform, but rather the worst, i.e., not enough tradition, not enough openness. Conservative congregations try to find the right symmetry but often this process turns into a dissonance of religious expression. Add to this, Conservative rabbis are not trained to appreciate the nuances of contemporary Jewish life. Over the years Conservative Judaism has embraced many of the tenets of Reform, but too late to make a difference.

It is also odd that the "spirituality movement" has not been incorporated into the mainstream theological system of Conservative Judaism. Whereas in Reform and Orthodoxy spirituality in one form or another has become a watchword for everything from halachah to "healing services," Conservative Judaism has not embraced this new idiom of pop culture. The reason for this might be that Conservative Judaism is not traditional nor non-traditional enough to comfortably incorporate aspects of "new age religion."

Reconstructionist Judaism does not have enough affiliated synagogues to have an impact on the established practical ideological bent of the American Jewish community. Furthermore the best of Reconstructionism has been usurped by the other movements. Reconstructionism appeals to the intelligentsia of the other movements who will study it in adult education classes but will not become affiliated with it. In many respects it is Judaism devoid of emotion. It is the "thinking" man or woman's Judaism, but it doesn't have enough tradition, creativity, or "new ageness" to appeal to the vast majority of Jews, especially of the X-generation.

Taking all of this into consideration: what would a fantasy Judaism be? What kind of Temple could incorporate the best of all the four movements? Is it an impossibility or does Judaism with its vastness and infinite depth give us an opportunity to create our own dream synagogue?

In order to create a fantasy Judaism there must be an equilibrium formed between inclusiveness and authenticity. How do you welcome all, yet at the same time maintain a level of Jewish substance that might seem irreconcilable to many? Judaism demands ritualistic discipline and structure in order to attain a sense of spirituality hence any legitimate ideological construct of Judaism must claim a minimum set of requirements. We can envision a fantasy Judaism that considers modern society but based upon the established norms of Jewish belief.

Orthodoxy attempts this but the criteria often echo an unapproachable romantic approach to Judaism. Consequently the excitement of Talmudic discussion is often waived for the absoluteness of the Kezer Shulchan Aruch or the condensed insular version of Jewish law. For example, for Orthodoxy to consider women rabbis or mixed seating or services would require a provocative reevaluation of Talmudic material on these issues. Orthodoxy just doesn't want to go there.

Reform Judaism understands how to evaluate rabbinic material as a springboard to Jewish behavior in the light of modernity, but without the reverence or seriousness of Orthodox scholarship. Without veneration for classical Jewish text the opinions formed are without validity. Without Jewish text being considered in context the opinions formed are without relevance. Regrettably, in recent

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DIGEST OF THE YIDDISH PRESS YAACOV'S WORLD

Actress Kressin mourned

By RABBI SAMUEL SILVER

Attractive, brainy, charming — those were terms descriptive of Miriam Kressin, one of the great stars of the Yiddish stage who died re-



cently. In a moving memoir, Mordecai Bauman tells readers of the *Algemeiner Journal* that Kressin came from Bialystok as a teenager and was a student in a music school in Boston. She retained her knowledge of Yiddish and soon became a favorite of those who attended Yiddish plays.

Kressin goes back to the days of the great Maurice Schwartz. She and her husband, the late Seymour Rechtzeit toured the world in Yiddish plays. The two of them also appeared regularly on Manhattan's Radio Station WEVD (a *Forward* outlet named after Eugene Victor Debs) not only in plays but also in news commentaries. Add two other attributes: versatility and vivacity. She often lectured at Queens College and starred in many films.

Rabbi rescued

Most of an entire page in the *Algemeiner Journal* is given over to a description of the "miracle" by which Rabbi Benjamin D'Hapaziz was rescued. The rabbi is an Israeli who comes often to the United States. He specializes in counseling Orthodox women whose husbands have left them or disappeared. He gives those women, agunot (chained) advice as to how to cope with their dilemma.

He was booked to be on the flight of that doomed TWA plan that crashed. On the way to the Kennedy Airport the van which was taking him there was in an auto mishap, causing him to arrive too late for the flight. In jubilation over that episode, Rabbi Shalom Gross, of Brooklyn, called for a special celebration. During that event, the rabbi told

the congregation that the rescue was a divine miracle vouchsafed to Rabbi D'Hapaziz because he was a devout person who prayed regularly, wore tefillin and also possessed kosher mezuzot.

Australia's Jews

Some time before President Clinton visited Australia an article about the Jews in that continent appeared in the literary quarterly, *Di Zukunft* (The Future) which is published by the Congress of Jewish Culture.

In the piece Isaac Kahan records the fact that there were a few Jews among the convicts who were sent to Australia (from England) and who later created a democratic society. In the 1800's gold was discovered in the country and Jews were among the fortune-seekers. The immigrants who created the Australian government were as mean to the aborigines as the whites in the United States were to the American Indians.

From the first, Jews enjoyed equal rights in the country, although some natives tried unsuccessfully to curb the entry of fugitives from Hitlerism. One of the governor-generals of Australia was Sir Isaac Isaacs, and a Jew, Sir John Monash, was the commander of the Australian army in World War I. Other Jews have been mayors in some of the cities and also legislators and judges. The Jewish population is about 75,000.

Isaac Wirshupt honored

Only in the *Forward* did this digester read about Isaac Wirshupt. Who is he? He's one of the world's leading mathematicians.

Last April in San Diego a national conference of mathematicians included a salute to him as not only a leading practitioner of his skill but "as an extraordinary man, like few in this world, full of energy, enthusiasm, goodness and dedication to his profession." He received a medal and a lifetime membership in the group. In the *Forward* piece we learn that Wirshupt was born in Vilna, Poland, was

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Nicknames and slurs

By YAACOV LURIA

At the height of its success, Laura E. Hobson, the author of the trenchant *Gentleman's Agreement*, took on "All in the Family" and its creator,



Norman Lear. She accused him of making bigotry respectable. Lear demanded to know why people of her generation used the expression "schwartzte" when speaking of their black housekeepers.

A very reasonable question. I thought about it and asked around. I found that the use of the term reflected not bigotry nor racism, but thoughtlessness. One neighbor told me, "Of course it's wrong to say 'schwartzte.' But you're the first person to point it out."

I haven't heard "schwartzte" in years, so I hope the message has gotten around. Let it stay buried deep. However, the longtime popularity of the term does not necessarily indicate contempt.

The use of "schwartzte" arose because of a universal human tendency to prefer descriptive tags which evoke images to mere names. Your name tells me very little about you; I must guess whether you are lovable or repulsive, short or tall, clever or foolish. It is true that a psychologist some years ago discovered that people do tend to attach stereotypes to certain names. They may, for example, expect a "Joe" to be a friendly sort of fellow. Actually, "Joe" reveals nothing because it wasn't chosen by the man who answers to it but by his parents.

"Handsome Joe" says something meaningful. Joe wouldn't mind if the girls dropped the "Joe" and called him just "Handsome."

Homer, to go back a few thousand years, rarely was content with merely naming a character or thing: "Clear-eyed Athene," "chaste Penelope," "Zeus the hurler of thunderbolts," "the wine-dark sea," "the rosy-fingered

dawn." The next step was to substitute the epithet — the picture-making adjective — for the name. "The hurler of thunderbolts" meant Zeus, whether he was named or not.

Jews have a Homeric talent for epithets. When I lived on the East Side of New York as a boy, names were kicked into oblivion early in a person's life. One became "Shrimp," "Stretch," "Smiley," "Stingy" or "Punchy." There was a barber who should have carried a sign saying, "Have clippers, will travel." Since he came to people's homes to give haircuts, everyone called him "Columbus." For his nickel fee, he climbed five flights, may his wanderer's soul rest in peace!

A landsman of my mother's who liked an extra glass of schnapps was known as *Der Schicker*. I remember an assortment of people whose nicknames gave them special identities — *Der Kalter Matoch* (the Cold Angel because this

uncle of mine lacked warmth), *Die Zudrayte* (the Eccentric Woman), *Die Verputzie* (the Overdressed Woman). My mother prided herself on being called *Die Schahetke* (The Schohet's wife) even though my father had been a ritual slaughterer only a short time as a young man.

I am not suggesting that we abolish the use of epithets altogether. Jewish epithets have often served as badges of honor; their absence would rob our collective memory of a great deal of color. The names of many giants in our history are forgotten, but their distinctiveness lives on in the epithets by which people preferred to know them. Bar Kochba was a nickname. The founder of Hasidism is called *Der Baal Shem Tov* (the Possessor of the Good Name) not Yitzhak. Reb Levi Yitzhak of Berdichev, who protested against Jewish suffering in his famous kaddish, was popu-

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MISCONCEPTIONS

Not by the numbers

By RABBI REUVEN BULKA

Misconception: In Jewish law, the majority rules.

Normally, there are few items that are decided by vote. The fact that 90 percent of a



community does not adhere to the dietary regulations does not therefore mean that the entire community is exempt from such religious practice.

However, in certain matters, a vote may be necessary in order to adjudicate a complicated situation.

Specifically, this procedure was standard for any legal matter that came to a Jewish court. A financial matter that came before a court of three judges would be decided by a

vote among the three, and here the majority would prevail.

However, in cases involving capital punishment, the situation was not quite the same. Such cases could not be decided by a court of three; they could only be decided by a court of 23 individuals who were properly ordained for judging these very serious matters.

If the vote in the matter of capital implications was 12 to 11 in favor of conviction, the court could not render a guilty verdict. A majority of one was not sufficient in such instances. Instead, at the very minimum, a majority of two was required, but since the court was constituted of 23 judges, for all intents and purposes this meant that a majority of three would be needed to obtain a conviction.

Outside the legal sphere, however, Judaism is guided mainly by vox Dei, not vox populi.

ISRAEL: AS I SEE IT

Hanukkah rejoicing in Israel

By SAMSON KRUPNICK

Hanukkah is the most favored of festivals by all Israelis. Even the small percentage of anti-religious Jews here, no more than about 6 percent,



relent sufficiently to observe this national festival. Their emphasis is upon the national aspect of the festival, whereas the vast majority observe Hanukkah with candle lighting including the recitation of the two blessings acknowledging the miracles wrought by the Almighty "... in days of yore and in our time." (and on the first night the third blessing of thanks for His "sustenance and support to this day.") All join in the chanting of the traditional melodies of Hanerot Hallalu, Maoz Tzur and many additional tunes sung particularly by children. As in previous years, President Ezer Weizman was first in the candle lighting ceremony in the President's residence. Next was Prime Minister Binyamin Netanyahu with his family and guests. Simultaneously were the kindling ceremonies of the Kotel (Western Wall) by the Chief Rabbis Lau and Bakshi Darrow. During the entire eight days of the festival, various groups from the many countries of origin observed their customs in candle lighting at the Kotel, in the municipalities, and in the many functions and gatherings that drew thousands of enthusiastic participants.

A cogent reason for this virtually unanimous celebration of the festival is its application to us in our own time. The miraculous creation of the State of Israel and its desperate victorious struggle against overwhelmingly superior forces during almost half a century, is no less a miracle than the struggle of the Maccabees against the Greek powerful armies and their determination to destroy the religious faith and practices of the Jews as a means of subjugating them into idol worship. Yet Hanukkah is a family holi-

day when families get together, exchange gifts particularly "Hanukkah gelt" (merry gifts), dreidlach (spinning tops) and today computer gifts. The traditional menu of the festival included, particularly in Israel, sufganiot (a jelly-filled doughnut coated with powdered sugar — no hole), and latkes (potato pancakes). One of the requirements of the festival is the great emphasis on publicizing the great miracle. Hence Hanukkah candlelabras must be seen by the public at large. All public buildings in Israel had huge menorahs on their roofs and high balconies lit each

Hamizrachi. Honorees included Mizrahi World President Dr. Yosef Burg and Deputy Prime Minister and Minister of Education Zevulun Hammer. We chaired this function and were proud to note that the Joseph Strauss Endowment Fund of the Western Olim is the largest in Israel, having distributed more than 20,000 scholarships over the years. We were much impressed by the annual Hanukkah Knesset celebration in Shagal Hall. Dan Tichon, Knesset chairman, invited the Children of Israel 2000 to light the candles together with Knesset members. Included

One of the requirements of the festival is the great emphasis on publicizing the great miracle. Hence Hanukkah candlelabras must be seen by the public at large. All public buildings in Israel had huge menorahs on their roofs and high balconies lit each night with the exact number of the festival. The Habad organization stationed large menorot in many public places, and also had special menorah tenders cruising throughout the land. They also brought sufganiot and gifts to soldiers on duty. Many groups lit candles for the aged, infirm, sick and disabled in their homes and in hospitals.

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There were many public functions, luncheons and dinners during the festival. Among the most outstanding was the 23rd annual dinner of the Western Olim in partnership with the Center for Religious Education and with the Organization of Hapoel

were disabled, new olim, honor students and other selected children, all the Children of 2000.

They will be beneficiaries of "Israel 2000: For Better Israel Society," the first project of its kind in Israel representing a coordinated cooperation plan between business corporations and non-profit organizations. The aging Tzadikof choir led the guests in the chanting of the Hanukkah melodies. Sufganiot and latkes were the traditional refreshments.

An equally impressive festival function was the huge gathering in Hebron including a concert and a carnival with games, singing and

POSTMARK ISRAEL

Israel economy blooms

Twenty years ago, Elmer L. Winter of Milwaukee, created a voluntary non-profit organization which he named Committee for Economic Growth of Israel. A distinguished body of business and professional personalities in the U.S. and Israel became members of his board of directors. During these 20 years CEGI has carried on an unceasing campaign to promote development of the country's economy by encouraging foreign investments.

It is significant that the body is nonpolitical and carries on its activity in full cooperation with the Netanyahu government as it did with the Peres, Rabin, Shamir and Begin governments preceding.

This is not the place to review the educational and promotional campaign which Winter has waged, but it should be of more than passing interest to take note of the changes which have taken place in the Israeli economy during those 20 years, as listed in the latest CEGI bulletin.

During those twenty years Israel absorbed 800,000 immigrants from the former USSR alone and faced a bitter and aggressive intifada on the part of hostile Palestinians, which took a heavy toll in terms of both life and the economy.

The figures are worth studying:

	1975	1995
Population of Israel	3.5 million	5.6 million
Average Wage	\$350 a month	\$1500 a month
Percent of GNP earmarked for defense	33 percent	9 percent
Gross Domestic Product	\$12 billion	\$85 billion
Exports	\$1.8 billion	\$18 billion
Exports vs. Imports	40 percent of Imports	75 percent of Imports (though still negative)
Currency Reserves	\$1 billion	\$9 billion
Autos Owned by Israelis	280,000	1.1 million
Telephone Lines	800,000	2.3 million

Go over those figures again.—C.A.

dancing, attended by many thousands arriving in buses from all parts of Israel to lend support to the Hebron Jewish community. The vacation from school enabled parents who were off work or on a half-day work schedule, to take tours to many special Hanukkah functions and to enjoy special exhibits and performances at museums and theaters. The Israel Museum

in Jerusalem had such exhibits and in its Youth Wing an opportunity to make spinning tops and menorot. The annual torch run from Mohiln, burial place of the Maccabees, was a major attraction for many visitors. The aggravating political problems were placed on a back burner as Israelis joined hands to enjoy to the fullest the jolly Festival of Hanukkah.

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L'DOR V'DOR: GENERATIONS

By Susan Rubin Weintrob

Each week, an ad appears in the local editions of *The National Jewish Post and Opinion* that reads "How to kill a business in ten easy steps." Each step begins with the phrase, "Don't advertise," and describes methods that will doom any business. Obviously, good businesses guard against techniques that lead to failure. The goal of successful entrepreneurs is to have as many people as possible satisfied with their product.

Much of the Jewish community has failed in promoting our "product." Our "customers" are not satisfied and are not coming back. While encouraging children to be proud of being Jewish, many parents actually send a mixed message. "Don't overdo it."

We all know that Jews are the success story of America, having achieved more than any other ethnic group in countless fields. Jews feel accepted in American life, seeing themselves as no different from any other Americans. Our success, however, has brought unexpected dividends: low synagogue affiliation, high intermarriage, and little success in reaching the uninvolved and uneducated. American Jewry has finally achieved what some earlier generations had been wishing for: assimilation into the dominant culture.

What have we been doing that so successfully turns our children away from Judaism? Here are ten sure-fire ways that we can kill Judaism for our kids:

1. We send our kids to religious school, but we rarely attend services. We just don't have time and besides, we have more important things to do. That's what the rabbis are there for.

2. We make Judaism a minimal part of our daily life. We don't talk about it, assuming it may embarrass our children and friends, who probably have no interest in the subject.

3. We make sure our kids don't become "too Jewish." We tell them they don't have to go to synagogue or religious school after bar or bat mitzvah age. They know enough and anyway, overdoing it isn't necessary for the "modern" Jew.

4. We don't invest much time or money in synagogues, Jewish summer camps, trips to Israel or Jewish charities. After all, they will always be there for us, when and if we need it.

5. We tell our kids that school subjects are important now — they'll get something tangible out of good grades, things they actually need in life. They'll have time later to learn about Judaism.

6. We don't worry about what Judaism says we can and can't do. Today's Jews don't need "tribal" rituals. Only fanatics observe in such detail. Life is to enjoy.

7. We impress upon our kids that being a good Jew only means being a good person — that's all that is really important. Going out to basketball games, shopping or meetings on Friday night or Saturday won't make us worse Jews. Anyway, it's easier to take off Sunday morning — everyone else does.

8. We tell our children that Judaism and Christianity are not really that different. Isn't Judaism basically Christianity minus Jesus? So why worry about interfaith dating?

9. We let our synagogues be run by those who are religious about control and sacrilegious about honesty and respect. It's just too hard to take the time to argue ethics in the synagogue.

10. Finally, we reduce Judaism to what it really is: a collection of myths, outdated rituals and nitpicking rules. The sacred and the spiritual will just have to be found somewhere else.

Whether we know it or not, our actions have revealed our inner convictions. Just the other day, my husband, a concert violinist, was listening to a violin student apologize for not practicing much during the week — "I just didn't have time with all the other things I had to do." My husband, having performed concerts from childhood, knows from experience how difficult it is to become a successful performer. He advised his student: "If violin is not at the top of your list, pick another field. You cannot succeed as a violinist if you put violin last." No matter how much the student protested, his actions reveal his commitment. So it is with Jews.

Commitment has kept the Jewish people alive. "Many have

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JEWS BY CHOICE

A good book vanishes

By MARY HOFMANN

Years ago, during the heyday of "List" books, my husband John bought me *The Jewish Lists*, by Martin H. Greenberg. It was fascinating



thumbing through the extensive biographic and bibliographic information about Jews from every imaginable walk of life.

In 300 pages *The Jewish Lists* presented a chronology of the accomplishments of modern Jews from throughout the world, including leaders in politics, civil rights, and crime, leaders in the professions, the social and physical sciences, the arts and entertainment, sports, and international prize winners.

I used the book extensively. It was an invaluable resource when my religious school kids studied famous Jews and wrote to several of them. I'll never forget the beautiful message Henry Winkler wrote the kids about the importance of being Jewish or the funny notes the kids received from Mel Brooks, who answered every single one of their questions individually.

John and I read and referred to the book often for sheer interest and enjoyment, and I lent the book out to innumerable friends who shared it with their friends as well.

The Jewish Lists was written in 1979, though, and the information started to pale a bit some time in the late 80s. By 1990 it was resting comfortably at the back of a bookcase and was only dusted off for an occasional reminiscence.

When the eighth grade class at my middle school did a recent unit on the Holocaust and had to research Jews and Judaism, many of the kids wanted information on famous Jews. As the librarian, I was on the spot.

We hunted through CD-ROMS, we checked through encyclopedia indexes, and we leafed through a couple of books I have on Jewish Ameri-

cans. I kept thinking about *The Jewish List* and realizing it would be a perfect resource for my library.

Since eighth graders study the Holocaust every year, I decided to add it to my acquisition list and started a hunt for the book itself.

I called the local book stores. Nobody had ever heard of it. I checked source catalogs and Jewish catalogs. None of the library book jobbers carried it. I consulted databases to no avail. Finally, I just called Schocken Books in New York and asked if a new

some controversy attached to the book that I never heard about? Was it politically incorrect? Were some of the people listed unhappy about their inclusion? Was there dissension over who was Jewish and who wasn't? (Greenberg did include a careful disclaimer in the preface).

I don't know why it was never reissued, but I do know I would like to get my hands on something that covers the same material updated to today. If any of you know of anything — or if you know something about the disap-

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edition had been published. Since the first printing in 1979, I was told, it has never been reissued.

Am I missing something here? Is there not a market for such a book? Or was there

pearance of *The Jewish Lists*, I'd love to hear about it. So would my kids.

Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341 or by e-mail: MHofmann@AOL.com

Pulpit changes

Rabbi Geoffrey J. Haber was installed as spiritual leader of Temple Emanu-El, Englewood, N.J. Reform Congregation Keneseth Israel, Philadelphia has welcomed Rabbi Bradley N. Bleefeld to its pulpit...Rabbi Barry Dov Lerner will assume the pulpit of Congregation Beth Judah, Ventnor, N.J. ...Rabbi Joseph Black has been installed in the pulpit of Congregation Albert, Albuquerque, N.M. ...Congregation Beth Jacob, Concord, N.H., has named Rabbi Richard Klein as its spiritual leader...Rabbi Miriam Blatch is the new occupant of the pulpit of B'nai Israel Congregation, Elmira, N.Y. ...Temple Beth Israel, Fort Pierce, Fla., has elected Rabbi Steven Westman to fill its pulpit...Rabbi Philip Aronson has been welcomed to the pulpit of Congregation Beth Am, Fort Pierce, Fla. ...Rabbi Paul Tuchman is the new spiritual leader of the United Hebrew Congregation, Terre Haute, Ind.

WHAT I HAVE TO SAY

Hungarian delights

By ARLENE G. PECK

Sometimes singles have a tendency to wait for someone to take them on a trip, purchase that condo or any one of a million things.



I have friends who won't even go to a favorite restaurant alone unless they have someone to walk into it with. Before you know it, you've waited half your life away and never got to see any of the things you wanted... while waiting.

Those of you who have been reading me for any of the past 21 years in the *Post & Opinion* know I prefer to be a free spirit and look upon life as an adventure. That's why, on the spur of the moment, I booked myself, all alone, on a week trip to Budapest and Prague. Wow! What a fairytale of old and ornate buildings. Of course, I had no idea what I was seeing, as few people spoke English. However, those that did went out of their way to be accommodating.

After an exhausting flight from Tel Aviv, I caught the Budatour City Tour which gave a good synopsis of the city's points of interest. They were very thorough and their guide very helpful. Budapest is a really beautiful and interesting city, full of gothic points and fairytale scenery. The building design is really magnificent and it makes me sad that the morons in the United States have torn down all of our buildings that had interest and charm and replaced them with canyons of steel and glass. Wide wonderful streets. The only flaw, which was major, was all the buildings looked as though they could use a good cleaning. It reminded me of a pretty woman with a very dirty face. And, Lord, was the Turkish architectural influence evident. Lovely. The Danube flowed everywhere.

The people were not only hospitable, but the food outstanding. When I checked into

the Kings Hotel, I was ready to kill my travel agent, as I had been placed in a religious, kosher hotel, the Kings Hotel. But when I noticed the smells coming from the kitchen, it reminded me of my bubby's house. I stayed. It was a good thing, as from there I had the best part of the trip. The proprietor, Mrs. Mariam Rosenwasser, is doing a service to see that there is a place for the religious to go when visiting Budapest. The service she arranged for me was even better. A masseuse for the unbelievable price of \$5 an hour! I thought I had died and gone to heaven.



Arlene in Prague

Nearby her hotel is the Budapest synagogue, which is the second biggest in the world and also the largest in Europe. It was magnificent and a mixture of Hungarian Succession, Neo Baroque and even had Arabic symbols. This unique synagogue can house 3,000 at the same time. There was much security outside, but once I entered, it was worth the trouble. The building is just beautiful. After my visit, I met with Zoltai Gusztar, who is the director of

the Jewish community. He filled me in on the important facts. Currently there are between 100,000 and 200,000 Jews living in Budapest. During the second World War, there were over 600,000 Jews butchered by the Nazis. Before that, there were almost a million Jews living in Budapest. Under communist rule there was little rabbinical influence but, after the political situation changed in 1990, Jews now have three schools with 1,300 students. There is the European Anne Frank School, The Reishman School (for the Canadian members of the community) and the

Lauder American School. There are also two kosher restaurants and 300 members of the Orthodox community.

Dr. Gusztav told me, "You cannot imagine what it was like for the past 40 years. You couldn't have control with the 'imperialist' and everything was closely monitored. We weren't allowed to visit or take more than \$5 out of the country. And today, although we now have about 30 synagogues, before World War Two there were over a hun-

ADVICE BY EDLIN

Help children grieve

By RITA EDLIN

Q: My wife passed away suddenly almost a year ago. She was only 38. It was such a loss and shock to me, I could hardly pay attention to my children who



were 14, 10 and 8. The 14-year-old came to the funeral, but I thought the little ones were too young to understand so I left them with a sitter. We're managing to get along, but I still miss her and the little ones keep asking when she'll come back and where she went. I've tried all the answers: "She's in heaven." "She's gone, but she loved you very much." Nothing seems to work. I thought the little ones would be the first to "bounce back," but they keep asking and waiting for her to come back. What can I tell them."

D.W., San Diego

A: It's not easy, but you can start with the truth. She's not "gone." She's "dead." She didn't "pass away." She "died." Answer their questions as honestly as you can, weep if you feel like it, and give them a chance to cry, too.

Then be prepared to answer some tough questions. "But where IS she?" they might wonder, "Why did she die?" "Who will take care of us?" "What will happen if you die, too?" These are some of the questions in the minds of children who lose a parent to death or divorce.

Some of these questions are unanswerable, of course. But be sure they understand that her death had nothing to do with anything they may have said or done. Children often feel they are somehow to blame when a loved one dies. You might have to answer the same questions over and over, but remember, they are trying to cope with a profound loss. They need your understanding and support,

dread. There are only about 17 rabbis in the entire country. Most of the synagogues in Budapest are led by laymen as we have only eight rabbis."

so try to be as patient and as truthful as you can. And don't be afraid of their tears.

Death is a frightening mystery to most children in our culture today. In earlier times, more people died at home. They died at younger ages, of diseases and epidemics that are no longer with us, thanks to modern medicine. Yesterday's youngsters were more directly exposed to death. They came to regard it as a part of life. But today's youngsters are not exposed to death. Their loved ones die in hospitals or nursing homes. Children are kept away, isolated, and frightened by the unknown. Often they are "protected" from the reality of death. Thought to be "too young," they are not included at the bedside or the funeral. They may never hear the eulogy nor are they helped to understand or to grieve. Adults who may not know what to say to them, often say nothing or tell them to keep a "stiff upper lip." That's not the healthiest way to deal with grief and loss.

Children who are not able to resolve their grief may be unable to concentrate on school work or social activities. They may develop behavioral problems or suffer from depression and anxiety.

You've noticed that your children are still looking for their mother — and asking questions. That's important. They're lucky to have a father who can pay attention to them even though he's still grieving himself. Now they need your help in understanding she will never come home, in grieving, and in finding the strength to go on, as she would have wanted. The sooner you give them a chance to talk, to question and to grieve, the sooner they will be able to get on with their lives. If you need a little help, call Jewish Family Service, or your Mental Health Center. Counseling can help!

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One of the most fabulous dietary delights I enjoyed on the trip was the elegant dining at "The Gundel." There is

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Weintrob

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 risen up against us," we are taught, "but they have all fallen, while we have survived." History confirms this. The Egyptian and Greek civilizations, the Holy Roman Empire, the Third Reich: all lost their might. While we are honored that other peoples share so many Jewish values, such as our ethical teachings and the 10 commandments, observances are often inconvenient or difficult in our modern world.

We should read further what history tells us about the Jews — for example, which ones have vanished. Those who did not prioritize Judaism lost it. Like my husband's violin students, if Jews want to succeed and survive as a people, we have to practice.

From ancient times, Jews have fought against those who led the way to assimilation. It is those surviving Jews who wrote our history and set our traditions. They are the ones that showed us that Judaism was worth fighting for. They talked about being Jewish. They remembered the mitzvot. They didn't worry about being "too Jewish."

Being appreciated or successful in the secular world does not mean that we cannot be observant or active Jews. This is truer than ever in America. My family was most impressed at a recent synagogue service at which a congregant ably chanted the Haftarah. He was not a rabbi — in fact, he told us he was self-taught. The man is a successful business man, but learning Torah remained a priority as well as a joy. His actions clearly sent a message.

We must stop convincing ourselves that we are sending one message to our children when they are receiving another. A friend of mine, who is married to a Jew and raising her daughter Jewish, told me that the young rabbi of her liberal congregation expressed disapproval of her family's Christmas tree. The rabbi told this intermarried family that a mixed message about the importance of Judaism was being sent to the daughter. The non-Jewish spouse assured her that only Judaism was followed in the house; there was no mixing of religions. Their Christmas tree was "secular," not "religious." The tree was a part of the non-Jewish spouse's family memories — nothing that the rabbi said would induce this person to give it up.

The family, in fact, decided to cancel their daughter's bat mitzvah rather than hear criticism about the Christmas tree from the rabbi. The family perceived this as an attack on the non-Jewish member of the family.

Of course, I saw the rabbi's point. The confusion appears to be that senders and receivers are not talking about the same message. Each group thinks there is no mixed message. The family was hearing the message that some congregations have preached for decades. Liberal congregations have openly welcomed mixed couples and minimized any need for conversion or learning. My friend, a non-Jewish member of a Jewish congregation, had been welcomed as she was. Being brought up Christian, she had always celebrated Christmas. She had

not changed — so why was the rabbi making a fuss now? She and her family were angry that the rules were being changed in the middle of the game.

My friend was right — recently, the rules are undergoing change in some branches of Judaism. Liberal Jewish leaders are encouraging many traditions and observances formerly ignored. In doing so, they are requiring our bar and bat mitzvah students to do what they themselves have rarely done. Leadership that has minimized observances for several generations should not be too surprised when the children in their congregations don't see why they should exclusively follow Jewish traditions. Congregations that do not differentiate between Jews and non-Jews reveal that there is nothing special about being Jewish. Perhaps we should not be so surprised that this child chose a Christmas tree over a bat mitzvah. This is the message that has been sent all along. It has been received, loud and clear.

I wish more Jews felt as strongly about our Jewish traditions as my friend did about her Christmas tree. The memories of family joy and warmth remained for her, even though the theology had faded. My friend had revealed what obviously succeeds: observances and traditions that are part of each family.

We don't want Jewish children to find spirituality in Christmas trees. I want my children to have different recollections. They should remember our Passover table and the excited search for the

afikomen. They should tell their own children, one day, about our Shabbat: the smell of my challah and the light of the candles. I want them to laugh each Sukkot remembering our struggles in putting up the sukkah.

December memories should include the Hanukkah when our electric power failed, how we camped out in our living room, singing and

watching the oil boil in the glass containers. I want my children's memories — the tastes and smells of their childhood — to be Jewish ones.

These memories are the best ads that we can take out.

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Peck

Continued from prev. page
 Maxim's in Paris but, only one Gundels in Budapest. This 102-year-old gorgeous building is definitely elegant dining at its best. However, what makes it even more special is that the owners are famed restaurateur George Lang Ronald S. Lauder, son of famed cosmetics scion, Estee Lauder. Ronald Lauder purchased the restaurant from the government in 1991. The place had been "nationalized" under communism. The food, ambiance and elegance were marvelous, but I found the owner even more intriguing.

Mr. Lauder was the U.S. ambassador to Vienna for two years until Kreisky became president of Austria. When it became known and irrefutably traced that he had served under the Nazis, Lauder left because of the Nazi affiliation. Lauder's Jewish ties are immense and everywhere I went I heard of money he had donated to Jewish causes. One of these philanthropic endeavors was to donate \$5 million to consolidate the six locations of the Jewish Day School into only one. Today, it sits in a new building on the Danube

River and houses 600 children. His television channel in Prague, Nova, is the most successful in that city.

Anyhow, the evening spent there was wonderful. However, afterward, I thought I was going to a local folklore show at the Hotel Aquincum called IRIS Nightclub. There, I had a terrible experience. Basically, once they saw that I was a single woman, they tried to pad my bill exorbitantly and rip me off. Later, when I complained, three thugs in black leather jackets were sent out to intimidate me. Their staff was hostile and at one point frightening. It is a place all tourists should avoid like the plague. I reported my experience to VISA the following day.

It was a wonderful trip, and every time I would tell someone how nice it was, they told me, "Wait until you see Prague." They were right. Now I know where Disney got his ideas.

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MYSTERY PERSON

Do you know who's who?

- The Mystery Person is a member of the National Board of HIAS, the Jewish Community Relations Council, the National Council on Soviet Jewry, among others.
- The Mystery Person was a vice president of the UJA.
- The Mystery Person is a cum laude graduate of the John Marshall Law School.
- The Mystery Person was president of his local Federation.
- The Mystery Person is a Chicago attorney.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Silver

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 graduated from college there and, in 1941, was ghettoized with his family when the Nazis entered. His whole family was wiped out and he was sent to an Estonian concentration camp. Liberated in 1945, he made his way to Paris, and was invited to teach math at the University of Chicago.

He still serves on the faculty and is a consultant with the Ford Foundation. He is responsible for the staggering production of 66 books, some by him and others translations from other languages.

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M. Gold

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produce and I do not believe that that may even break even with its expenses. Including something like "Festival of Lights" will neither add to neither its prestige nor its bottom line, I suspect. Should you wish to obtain this CD, it is available from Tara at 8 Music Fair Road, Owings Mills, MD 21117.

When I hear of yet another "Klezmer" CD, musical versions of all kinds of red flags go up. Not to worry. This CD is at once entertaining and

educational. It informs while it delights. This disc is for anyone who wants to explore their Jewish (East European) roots and have a great musical experience while doing it.

There is nothing cheap or tawdry about this Klezmer "Marriage of Heaven and Earth" CD. It is at once an eye-as well as an ear-opener. Unlike the other CD, which sheds no light and is not even festive (to me) this CD I heartily and highly recommend. I do so not because the adjective "Klezmer" is attached to it. I

do so because the performers as well as the music are solidly rooted in tradition. Most stay within that tradition, while a few try to explore new ground, using that tradition as a springboard.

What we have in all the cuts are honest, sincere, professional and knowledgeable music making. The booklet is informative, the photos priceless. This CD should be sold by every temple bookshop and would make an excellent gift any time of the year to any Jew, young or young at heart.

Specifically: The initial selection, "Gas'n Nigun" (Street Song) is music used to accompany wedding processions. The music, which features violinist Alicia Svigals with Steven Greenman, is sensitively performed emphasizing its distinctively East European character. "Mazeltov" is music that is used to greet the guests at a wedding. It is superbly performed by the Chicago Klezmer Ensemble. "Hongu" and "Frelekhs from Podoloy" follow (and are all explained.) These are superbly performed by a group called Di Naye Kapelye.

"A Glezele Vayn" follows performed by a German non-Jewish group called La'om. This group captures the spirit of the music they perform. The instrumental part is very good. The brief vocal contribution is not. The performers, Matthias Grogh, violin, and Stefan Teiche, clarinet, are worthy of special mention.

"Badekns Nign" (Veling the Bride) is the next cut and is performed by Andy Statman on the mandolin. His treatment is quite different and unexpected, yet perfectly suited to the material I think. "Behusker Khusid" is played by a group called Budowitz and is the kind of music most people associate with the word Klezmer, and they would not be disappointed here. This is exit music after the wedding. This foot stompin' music guarantees that a good time will be had by one and all.

As a people we surely have experienced our share of misfortune. Can it be that music such as this helped us cope and even to overcome?

"A Wedding Suite" follows. This haunting and introspective piece is performed by Deborah Strauss, violin and Jeff Warshauer, guitar. The Bessarabian "Honga" which follows must have stirred feelings that must be ancestral as my late father came from Bels

in that area. "Nokh an Anderer Bulgar" and the "In Laws" follow with Ray Musiker (aptly named) and the Klezmatics. This lively tune reminds me of Abe Ellsteins "A Naye Sher." The theater song referred to in the liner notes is "Die Mezhinke Oisgegeben." I wish it were longer.

"Dveyhus Nign" with Andy Statman, clarinet, and Mitchell Schechter, piano, may be described as Klezmer music as Charles Ives might have written it. While valid musically, it seems out of place in this context. It is moving, just the same.

"Patch Tants" (Clapping Song) with the Flying Bulgar Klezmer Band is the next selection. I have reservations about this piece. I simply do not believe the Arabic style percussion is really in character with Klezmer music nor that it adds anything here. In addition the soft ending seems oddly out of place here.

"The Black Wedding" with

Naftule's Dream is a piece of descriptive program music inspired by I.B. Singers story of the same name. While the treatment here suggests Dave Brubeck in a Chassid's garb, still, it works. This cut is not for the Sustecal set. It tries to combine cool jazz, Milhaud while tone painting the story. It is an interesting departure. My only real criticism is that the music did not really end, it simply stopped.

"Rifun di Kinder Aheym" with the Brace Old World is the concluding selection which describes leading the families from their homes to the ceremony and back again. It is both moving and delicate.

This excellent CD may be obtained from Ellipsis Arts, PO Box 305, Roslyn, NY 11576. Phone 516-621-2727. The executive producer was Jeffery Charno. To him and all his associates I say *Yasher Koach*.

Dr. Gold may be reached at 12 Avenue B, Rutland, VT 05701-4503.

Critique

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years, the corpus of material termed "Reform Responsa" has become not the historical creative pursuit of Jewish behavior but rather a justification for political correctness.

A fantasy Judaism would therefore reconsider Jewish ritual and normative behavior based upon a modern understanding of the rabbinical material that includes reverence without the shackles of a medieval European viewpoint. Rabbinic material would be considered with an eye toward a sensible relationship to modernity.

This way of approaching Judaism would filter to the Jewish home. Hence, a fantasy Judaism would stress kashrut and the requirements of kippot and talitot whenever possible. This movement would define "spirituality" not only as mood but also as method. This new Judaism would appeal to progressive Jews to attend regular worship services. In this, the Orthodox Jew feels inwardly the divine command to dialogue with God through worship. A movement must begin that teaches the progressive Jew to feel that same religious imperative.

This fantasy Judaism would struggle with the difficulties of modernity without dogmatism but yet with a respect for tradition. The fantasy Temple would be crowded not only at worship services but in adult education

classes where adults would be confronting their own sense of God and their heritage. Nothing would be taken for granted in a fantasy Judaism.

In fantasy Judaism the intermarried and peripheral Jew would be exposed to the best of the Jewish civilization. Excuses would not be made for Judaism's high standards of ethical and moral behavior — compromises would not be made for Judaism's insistence upon some level of ritual behavior. The Biblical adage to "become a kingdom of priests, a holy people" would be the guiding light.

Every synagogue representing every ideology partakes of some of this fantasy but none includes all. This is why our once vital "movements" have turned into passe organizations.

It would behoove the respective leadership of the Jewish community's denominations to begin to investigate their sister ideologies with a willingness to absorb their successes. Synagogues should not bemoan what they don't have but work toward what they want. This process must begin without nostalgia or regrets but with compassion and knowledge. Then and only then will our Jewish fantasies become realized.

Rabbi Pollack serves Temple Tifereth Israel in Malden, MA.

Carr

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food.

Isn't it wonderful to have peace?

And the blown-up buses. The car bombs. The armed Palestinians. The Hezbollah. The Syrian army. Let the top brass take care of that. What are these generals paid for? They get such large emoluments. It is their business. There is a big ice cream party and we are not bothered.

Until there is no Pope. Until the armed Arabs are not so obliging as to withdraw after a polite conversation. Until the horror is all there, in our pretty cafes and shops and happy boulevards, and until it happens to us.

Jews think that the nation cannot be destroyed. They sit back and believe that the Jewish people will always continue, perhaps we will continue, in some way. Somehow. Somewhere. Small groups of

people with just one more funny religion. A strange sect that is nothing to bother about. Tolerated here and there in odd parts of the world.

But — I mean — Israel cannot go under. We hold UJA dinners. We buy Israel Bonds. We support Hadassah. It is unthinkable that these activities should disappear.

Perhaps American Jews will have to find something else to do with their leisure time.

The Arabs mean it. All the hand clapping will not cleanse their hatred. Israelis are kidding themselves that it will all come right, that the armies will withdraw.

Just a little conversation is all it took.

Once in history but never again.

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Luria

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larly known as *Der Derbarmidger* (the Compassionate One). Does anyone know the actual names of Der Vilner Gaon (the illustrious Scholar of Vilno) or Der Dubner Maggid (the Preacher of Dubno)?

But pejorative epithets — even if they are not intentionally hostile — are like dangerous weapons in the hands of children. When I was a boy, the standard retort to name callers was: "Sticks and stones will break my bones, but names will never harm me." No one believed it, of course; a name could wound like a free-flying fish hook. Calling a psychiatrist a "shrink," for example, belittles his calling. Even when it is done humorously — how many putdowns are disguised as humor! — the

thrust is derogatory. It hurts and it wounds. Occasionally I hear expressions like "find the nigger in the woodpile" or "jew the price down." These "proverbial" catchwords are not innocent; they were conceived in malice and live on through feeding on subconscious reserves of prejudice.

Jews in particular have reason to be alert to the use of verbal skill to reinforce negative stereotypes. Shylock is a character in a comedy. Fagin a caricature of a Jewish cockney shyster. To what extent did fictional beings like these contribute to the universal indifference which made Auschwitz and Buchenwald possible? It is a disturbing question.

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